

A
SECOND CALL
TO
A farther Humiliation,
BEING A
SERMON
PREACHED

The 24th of *Novemb.* last past.

BY
The Right Reverend Father in God, HERBERT,
Lord Bishop of *Hereford*, in his Cathedral
Church of *Hereford*.

LONDON,

Ld

Printed for *Charles Harper*, at the *Flower-de-luce*, over
against *St. Dunstons Church* in *Fleetstreet*, 1678.

A

SECOND CAUSE

TO

THE COURT OF CHANCERY

IN THE CITY OF NEW YORK

IN MATTER OF THE ESTATE OF

JOHN B. MORTON

The 24th of November, last past.

The Right Honourable Father in God, Chancellor,
Lord Bishop of Ely, in his Cathedral
Church of Ely.

and

LONDON

Printed by J. B. MORTON, at the Press of the
University of Cambridge, in the City of Cambridge.

TO THE
READER.

Good Reader,

IT may be you do not take your self to be one of those who need this Second Call to Humiliation ; you not being of the number of those exorbitant Sinners, whose notorious Vices cry aloud for Judgment. First then, humble your self in thankfulness to God for his preventing Grace, that you are not ; for assuredly by Nature you are the same. Secondly, Consider that though the main bulk of sin belong to others, yet when the Vessel is near full, a small addition will fill up the measure, yea, and may make it run over ; and on that account your guilt may be great, and your Humiliation necessary. Thirdly, Though you contribute nothing to the measure (a rare Blessing)

To the Reader.

Blessing) yet as a member of the body, you are bound by Nature & Religion both to do your utmost endeavour to keep off the evil from the whole; this likewise requires your Humiliation as necessary. Yet, say you, none of all that makes this my Sermon necessary, there being other abler Sermons already abroad to this effect: Pardon me, this may be notwithstanding a necessary help. When four strong men are labouring to raise a heavy Log, and are near effecting it, the addition of a fifth, though weaker, may be necessary to compleat the work, at least may make it easier and surer. And I shall count it no small happiness to have contributed something towards the true humiliation and reformation of this sinful Land. God of his infinite mercy by his powerful Grace assist all our endeavours. Amen.

Printed by J. Sturges at the Gunpowder Square in London.
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1 Pet. v. v. 6.

*Humble your selves therefore under the mighty
Hand of God-----*

WE lately kept a day of Humiliation to prevent, by Gods mercy, the fearful Judgment which seemed to hang over our heads by a bloody Plot, contrived by Popish Priests for the destruction both of King and Kingdom, Church and State, all at a blow; and let me tell you, still hangs over us. You hear what desperate bloody things have been spoken and acted in *London*, in the face of King and Parliament since the discovery, which plainly declare these Men have still confidence to effect their design, otherwise they could not be so mad as to give such evidence against themselves of their bloody intention, and give also such provocation to the Supream Legislative power for their more severe chastisement, unless they had hopes they should yet be able to give the Law to, and chastise this Supream power; which makes me fear we and other people of the Land are not yet humbled

bled as we ought. Some perchance thought the business of Humiliation was to end with the day, and that they had fully performed their task in Fasting that day, and coming to Church, and then expected God must presently withdraw his chastising hand: But have they withdrawn their sinning hand? I desire them to examine that a little better. Others it may be went farther, and resolved, yea, and entred on the way of Reformation, but are since fallen from their first love, and that days fervour, and are grown luke-warm: How far each one is failing, I leave every man to look well into their own heart; but there is great cause of fear we have not done our part; for we have a most gracious God, who never fails those that seek him in true Humiliation and hearty Repentance. It is the same God that spared wicked *Niniveh* upon Repentance, and doubtless would do the same to us did we repent as *Niniveh* did: but pardon me if I tell you I doubt it much, whereof I shall say more in the close. Certainly then we have no reason to hope God should do to us as to *Niniveh*, if we do nothing like what *Niniveh* did. Wherefore I thought it necessary to give you a *Second Call to a further Humiliation*, and in Christs stead beseech you, *Humble your selves under the mighty hand of God.*

But

But some perchance conceive this to be no proper day for a Humiliation Sermon; and I beseech you why? Is not this the Lords day, and ought to be kept a Feast unto the Lord? And with what? Will you offer unto him a Sacrifice of an hundred Bulls, and five hundred Rams? But the Lord delighteth not in such Sacrifices. *The Sacrifice of God is a troubled spirit; a broken and a contrite heart, O God, shalt thou not despise.* Certainly then we cannot better celebrate a Feast unto the Lord, then by offering up our broken hearts and contrite spirits: Or will you keep this a Feast unto the holy Angels in Heaven? You know who tells us that they *'rejoyce more over one Sinner that repenteth, than over ninety and nine just persons which need no Repentance.* What a mighty Feast then shall we make unto the holy Angels in Heaven, by all our Humiliation and Repentance. And do you desire after you have Feasted God and his holy Angels, to feast your selves also this blessed day? Why then you know a good Conscience is a continual feast, and this you cannot have but by Humiliation and Repentance: for I doubt not but you will approve of that Scripture which tells us, *If we say that we have no sin, we deceive our selves, and the truth is not in us.*

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But

But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all Unrighteousness. You see then there is no other way to have a good Conscience clean from sins, but by humbly confessing them. Humble then your selves under the mighty hand of God, and you shall keep this day a most acceptable Feast unto the Lord, a most joyful feast to all his holy Angels; a most delightful and happy feast unto your selves this day, and all the days of your life.

Which that we may effect, I shall first shew you that a discourse of Humiliation is useful and necessary for all persons: Secondly, seasonable at all times, in Prosperity or Adversity: Thirdly, I shall shew you the method of Humiliation out of Holy Writ: Fourthly, come to Application.

First, A discourse of Humiliation is useful and necessary for all persons of either Sex, of any Age; for Pride, the opposite Vice is a disease all Man-kind is infected with, and shews it self even in our Childhood before any other, and continues till our very death. As for other Vices, some we are not obnoxious to, till we are grown up into the world, and some are out-grown by long decaying Age; but
Pride

Pride comes with us into the world, and never leaves us till we go out, but rather increases along with our Age. And as the continuance of it is total during our whole life, so the mischief of it is total, and brings an universal ruin to the soul, as *Hugo de anima* well observes. *Cetera vitia illas solas virtutes impetunt, quibus ipsa destruntur; superbia verò contra omnes animi virtutes se erigit.* Other Vices assault and destroy only their opposite Vertues, as Covetousness destroys Liberality; Anger, Patience; Drunkenness, Sobriety; Lasciviousness, Chastity, &c. but Pride is the total ruin of all Virtues; it makes our Chastity, our Sobriety, our Alms; yea, our very devotions by Pride are made displeasing and hateful to God; it gives an ugly black tincture to all the good we can possibly perform. Had Pride entred the heart of the Blessed Virgin her self, she would have been the Accursed of God, whereas Humility made her the Blessed of God, the Mother of God, for which all Generations shall and do call her Blessed. Yea, *Mary Magdalen* the Sinner, by her Humiliation at Christs Feet, is made his Favourite. And the lowly *Publican* not daring to lift up his eyes towards Heaven, is by Humiliation justified and made an Heir of the King-

dom of Heaven; but by Pride, the most Beautiful, the most Holy, the most Glorious Angels of Heaven were converted into most deformed, most wicked, most horrid Devils. From hence you may easily conceive what a mischievous ruining Vice Pride is, which effected a change so incredible, as it needed the Word of God to attest the truth of it. And as this Vice is above all other mischievous to the soul, so is it above all hateful to God, as you see by the eternal punishment inflicted on the Angels without any redemption; and the reason of it is, because this is *crimen læsæ majestatis*; it directly opposes the Majesty of God, and aims at being Rival with him in his Monarchical power. So the Prince of Pride, *Lucifer*, expresseth his design, *Ero similis altissimo*, *I will be like the most High*: It is said therefore, *Jam. 4. 6. God resisteth the Proud*, ἀντιτάσσεται, an expression of great weight, as if God set himself in Battle-array, with all his Power to oppose this Crime and avenge it to the uttermost. God is displeased at all Sin, yet pardons all upon Repentance; but when he meets with this Luciferian Sin, he looks upon it as a declared Rebel, to be proceeded against with rigor and terror, a Rebel not to be reclaimed; for Pride and Humiliation

miliation are directly opposite, no hope of submission there. Certainly then all persons are deeply concerned to imploy their utmost endeavour to suppress this Vice. And though it be so deeply rooted in our Nature, as 'tis impossible wholly to extirpate it, yet we should daily pray for Gods gracious assistance, and use all imaginable industry to abate it by frequent Humiliation; for which I shall propose some rational motives.

First then, I would gladly know what it is the proud mind of Man designs and aims at; is it not to be esteemed and revered by all? This is then the thing that I propose, to take that course which will make all men reverence him; and certainly this can never be effected by Pride, but by Humility; for in the first place, all Proud men hate one another: So *Cassander* observes, *Omnis fere vitiosus diligit sibi similem, solus superbus odit elatum.* All other Vicious men love one another: Drunkards love Drunkards, Thieves love Thieves, lewd love lewd ones, &c. Proud men only hate one another; and why? Because they directly cross each others design, and challenge that Reverence to themselves, which others likewise require to themselves. So then by Pride
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he hath lost in the first place all proud men, they are become his enemies. Secondly, Humble-minded men must needs prefer humility before pride; and consequently they will be sure to pay the humble man all respect, the proud none. And thus 'tis evident, that by pride, men gain the hate of proud men, the undervalue of humble men, and so lose the love and esteem of all. But perchance all proud men are of the Tyrants mind, who said *Oderint dum timeant*; Let them fear me, and worship me, though they hate me; that is, I had rather have Jades and Asses fear me, than Men to love and reverence me; so irrational and absurd a speech, as *Balaam's* Ass would never have uttered it, and therefore I shall not think fit to answer it.

Let the second consideration be this, What rational motive can any man have to exalt himself above another? Let him answer me *St. Paul's* Question, *1 Cor. iv. 7. Who maketh thee to differ from another? what hast thou, that thou hast not received?* If excellency of Grace, sure the gift of God: for by Nature thou art of the same corrupt mass of earth that *Judas* was, and 'tis by God's special grace that thou art not as very a villain as he. If excellency of Nature, Wit, Beauty, Strength, sure the gift of God: it was
not

not in thy father's power to beget a wise man or a fool; a beautiful *Alcibiades*, or a deformed *Æsop*. And for thy self, thou canst not add one cubit to thy stature, one little Finger to thy maimed Hand; nay, thou canst not make one hair white or black. Hast thou the riches and glory of the World, sure the gift of God; for *thou broughtest nothing into the World with thee, and 'tis certain thou canst carry nothing out.* Hast thou command over thousands, sure the gift of God; for why doth a single King command, and thousands of Subjects obey, seeing men by nature hate subjection? therefore it must necessarily be from some power over-ruling their own wills; which is of God, disposing mens hearts to obey that power which he hath set over them: and so all power is of God. Let God withdraw his inward motion of obedience and reverence to Majesty, a single base *Ravillac* spurred on by the Devil shall cut off a gallant King environed with all the power of *France*. Or dost thou, Philosopher-like; glory in the riches of thy Soul, thy great wisdom and knowledge in all things, which none can take from thee? *Omnia tua tecum portas.* Silly man! a small distemper growing into an high Fever, shall confound and convert all thy wisdom into mad-

madness, and make thee the laughing-stock of the World. Is it not then most irrational to boast thy self for what is not thine own? and most irreligious to rob God of what is his own? ascribing to thy self the honour due unto him; yea and to rob so gracious a God, who for all the noble gifts he hath so freely conferred on us, expects only the calves of our lips for tribute.

Let the third consideration be this, The proud man robs not only God, but himself of all the gifts and graces conferred upon him: you may easily turn all these to his ruine and make him his own enemy to destroy himself, and yet hug you as his dearest friend. For by seeming kindness and flattery, you may undermine and blow him up into the air immediately: do but admire his abilities, magnifie his greatness, and extol him to the skies as a demy-God, presently he is puffed up, swells with excessive pride, and expects an universal homage to be paid by every one to his transcendent worth: and then you may be sure that in this world of pride, he meets with some other haughty person to confront & affront him; which like Wormwood mingled with his Wine, imbitters all those things which otherwise might afford him great content. And the greater his ability and excellency is, the greater

greater is his indignation and torment to have it slighted : and thus his felicity becomes his misery. *Haman* that great and proud favourite of King *Ahasuerus*, who lorded it over the whole Kingdom, having all at his command ; how did one affronting neglect of resolute *Mordecai*, like the Mowers Sithe, cut him down as a flower of the Field in the height of all his glory, and cast him on the bed of sorrow as the most unfortunate wretch of the whole Land ? And mighty conquering *Cæsar*, when he had brought great *Pompey* level with the earth, who could never endure *parem in republica* ; and when he had made *Rome*, the commanding Empress of the World, his Vassal, entring now triumphantly her streets most gloriously adorned for his reception, and filled with loud applauding Spectators ; one silent stiff-neck'd *Pontius Aquila* with a sullen look so pierc'd his swelling heart as to leave him little sense of that great felicity. O unfortunate Pride, which can never be happy in any condition high or low ; but is sure to meet with many a bitter Pill in both : whereas the lowly-minded man is happy in all conditions, he envies not the great ones exalted above him : for he acknowledges God the supream Lord and free disposer of all, lawful for him to do what he

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will

will with his own, as our Saviour expresses, He despises not those that are under him, but, according to St. Paul, 1 Cor. xii. looks on all as his fellow-members, neither the Head nor the Hand doth say unto the Foot, I have no need of thee : and therefore though he be adorned with any special gift of Nature, or exalted to any degree of splendor, wealth, or authority, he doth not thereby challenge any homage to himself from his fellow-members ; he knows he can as little subsist without them, as they without him, but ought mutually to serve one another, and all join to give glory to God the Creator and giver of all ; from whom the lowly-minded man receives every grace and gift as an undeserved and unexpected favour, which gives a high and pleasing relish to it. And when he meets with the cup of affliction, the bitterness is very much abated by the sweet composure of his mind, arising from his own demerits, which in his humble ballancing thoughts still seem to out-weigh the calamity, and so retains a joyful and thankful remembrance of God's goodness, who lays so light a burthen on his shoulders for such heavy sins. *Humble then your selves under the mighty hand of God.*

Secondly, As thoughts of Humiliation are
useful

useful for all persons, so are they seasonable at all times, in prosperity or in adversity. In prosperity men are apt to be puffed up and insolent, even so far as to forget God that gives it. A strange corruption in our nature! that favours and blessings, which should make us remember and love God the more, are apt to make us love him the less and forget him. As wholesom meat, that increases the strength of a healthy person, received into a foul stomach oppresses and decays the spirits of the sick: the same effect have the good things of this World in a foul sinful Soul. This our provident God foreseeing in the *Israelites* when they drew near to the land of promise, as a careful father gives them timely warning of, *Deut. vi. 10, 11, 12.* And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers; to Abraham, to Isaac, and to Jacob, to give thee great and goodly Cities which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees which thou plantedst not; when thou shalt have eaten and be full, then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage. By this, beloved, you see how necessary it is in prosperity to busie our thoughts

in humbling our selves under God's gracious Hand, and to consider our own unworthiness, and Gods infinite goodness in conferring daily favours on us, who justly deserve punishment for our daily sins, and thereupon implore his Divine grace to rectifie and purifie our carnal hearts, and dispose them to employ his blessings to his glory, and not to the encreasing of our own Lusts, which provoke us to sin more against his Divine goodness. St. *Austin* on the 7th. Psalm, lays before us another very pious consideration, telling us, that such worldly things as we commonly esteem and call Blessings, may proceed from God's Anger, and not from his Favour. *Irritavit Dominum peccator, ut ista patiatur, id est, ut correctionis flagella non patiatur.* It may be that God provoked by our sins, instead of a careful Fatherly correction, gives us those things, as an Enemy, to our hurt; just as a cunning Neighbour who intends to supplant some Prodigal person, and work him out of his Estate, in great appearing kindness supplies him plentifully with money day by day, which helps forward the spending of his Estate, and hastens his ruin. Wherefore all Godly persons upon any great access of prosperity, with much cautionary fear examine them.

themselves, whether any sin lies concealed in some corner of their heart; and if so, they then conclude this Prosperity cannot be a favour from God, for God cannot have a love and favour for Sinners; and therefore they fear this may be a giving them up to greater opportunities of sinning, leaving them to their own Lusts, and so to fill up the measure of their Iniquities according to that, *Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.* Whereby you see, thoughts of Humiliation are very necessary in times of Prosperity, lest we be exalted too much by it, or couzened with a belief of Gods favour in it; for which, diligent search ought to be made.

Secondly, In time of Adversity no man can doubt but that Humiliation is very requisite; Nature it self teaches this, to lament and bewail our miseries; we commonly over-act that part. And yet there is a perverse Generation amongst us, so irreligious and so headstrong, as that nothing can take them off their mad-brain'd mirth, but when God by his chastising Hand calls to *weeping and mourning, to baldness and girding with Sackcloth*, as it is *Isa. xxii. 12, 13.* They as it were in defiance of his Almighty Hand, call to *joy and gladness, slaying Oxen,*

Oxen, and killing Sheep, eating Flesh, and drinking Wine; let us eat and drink, for to morrow we shall die. Desperate wretches run on dancing and capring till they leap into Hell. Others there are, who clean contrary, are so dejected with any Affliction, as if they expected their Heaven in this life, and constant felicity in this mutable world, where nothing continues in the same condition: not only every year we see so great a change, as from beautiful and delightful Summer to dirty, cold, and pinching Winter, but every month a various face of the Earth, every day an ebbing and flowing of the Sea; and in the Heaven a change from glorious Sun-shine to dismal darkness. How then can any one be so sottish as to expect that Fortune must give him quite contrary to the whole course of Nature, a continued day without night, a constant Summer without Winter? Nay, he would not have one storm surprise him, nor a cold blast touch his tender flesh. Others there are, who instead of mourning and lamenting, are murmuring and repining, vexing and fuming. As cold water cast on hot iron in the Forge, makes it bounce and sparkle about, so Affliction falling on these hot impatient persons, they clamour and flie about at all that come near them; they

they increase much the evil by their Passion, afflicting themselves and all they have to do with. As for this impatient sort of Men, if they be neither *Atheists* nor *Quakers*, sure they will acknowledge themselves guilty of sin, and that the wages of sin is death, eternal death; and are they not willing to exchange and suffer a momentary evil instead of an eternal evil? Had they not rather have a hand scorched or cut off, than have the whole body cast into Hell flames? Let them consider with what fury they fall on those who offend them in matter of Estate or Reputation, and then reflect with what mercy God deals with them for their sinning against his divine Majesty. Will not one Worm endure a trivial injury from another, and must the infinite Majesty of God endure injury upon injury from dirty Worms without any Correction? Were they not mad with passion, sure they would rather give humble and hearty thanks for his mercy, than brutishly murmur at his justice, which really is mercy and not justice, to inflict Flea-bites for Scorpions. I wish these grumblers would rake and shovel together the trash and dirt of their foul Conscience on a heap, see what a vast bulk that will make; then let them borrow from

Isa.

Iſa. xl. 12. the Scales wherein God weigheth the Hills and Mountains, put this mountain of dirt in one ſcale, the dram of Gods merciful Correction in the other, they will find their puniſhment to be ſo exceeding light, and ſo unproportionable to their exceſſive ſins, as that in juſtice they have reaſon to expect far greater torments yet to come; & then doubtleſs, inſtead of murmuring at the preſent affliction, they will ſo dread thoſe torments to come, as moſt fervently to pray unto God with *St. Auſtin, Hic ure, hic ſeca, ut in æternum parcas.* A man that hath a grievous ſore in his leg, and very much fears a gangrene, ſends himſelf for the Chirurgeon, and willingly ſtretches forth his leg to be lanc'd and ſear'd, yea, and to be cut off, to ſave his life: So *St. Auſtine* knowing the dangerous corruption of his heart, and fearing eternal death, prays earneſtly to God to lance, cut, ſear, do any thing to his body here, to ſave his ſoul from everlaſting flames hereafter. There is no man in the world ſo impatient, but had he a right apprehenſion of the eternal torment his ſins juſtly deſerve, he would both patiently and chearfully ſuffer any affliction in this world, to avoid that eternal evil to come. And in like manner the weeping Lamentor at his
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sad affliction, would he but fathome the Ocean of his iniquity, and by that measure his deserved punishment, not one more salt tear would drop from his mournful eye, but his heart would be filled with gladness, and his mouth with thanksgiving, that he is not swallowed up in an Ocean of Torment. Lastly, as for those mad-headed persons, *who fear neither God nor men, who put far from them the evil day; who chaunt to the Viol, and drink Wine in bowls, who hearken not to the voice of the Charmer, charm he never so wisely;* it were but lost labour to talk to them; there is nothing else to be done, but to pittie their madness, and pray for their soberness, and so commit them to the infinite mercy of God.

But I trust in God there are none here but such as fear God and tremble at his judgments. Wherefore leaving these desperate ones, I shall now proceed to the third thing proposed, the method of Humiliation taken from holy Writ; where we are told, *That the fear of the Lord is the beginning of wisdom.* And there is no product in the World more natural than fear springing from guilt, and humiliation from fear. The guilty conscience still fears the severe Brow of an incensed Judge, and a fearful heart will soon teach the trembling knees to bend and suppli-

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cate for pardon. Wherefore there cannot be a better and speedier means of Humiliation than to look into the sacred Records of God, and there see what fearful judgments by the Divine Decree have been executed on rebellious Sinners; which are there written for our example: As that upon *Korah*, *Dathan*, and *Abiram*; they with their whole Families, Wives, Children, Servants and Kindred, all in an instant swallowed up quick by the gaping and devouring jaws of the earth. Or look on those horrible showers of fire and brimstone poured forth upon *Sodom* and *Gomorrab* consuming every creature, both man and beast, houses and goods, reducing all to Ashes. Consider, I beseech you, what hideous howlings, what confused roarings the numberless multitude sent forth in the midst of those raging flames, renting the Heavens with their piercing cries. Or look on that universal Deluge upon all mankind, *Noah* and his Family only excepted, when the windows of Heaven were opened, pouring forth not showers, but whole cataracts of Water to overwhelm them in the midst of their festival jollities: and whilst they run from the Valleys to the Hills for rescue, the speedier floods get to the Mountain tops, hurrying them along faster than they intended; and hoisting

hoising them up from earth even unto the clouds, from whence those waters fell. And then think what sad farewells the fondling Parents and tender Children, the new married Spouse and enamoured Bride gave each other, floating on those dismal waters, and by the boilitrous billows often dash'd together to receive a bitter parting kiss. And with what vexation of spirit did they behold *Noah* and his Family securely sailing in the Ark of Salvation, which in their desperate folly they had contemn'd with scoffing derision. So sottish and faithless is sinful man, never to believe and fear the approaching misery till swallowed up by it. And as these are dreadful patterns of God's fury against impenitent sinners in former Ages: so we read in the *Revelation* of great calamities foregoing the terrible day of the Lord, when mens hearts shall fail and melt away for very anguish, and Death it self, the terrour of men in prosperity, shall be wish'd for in that excessive misery, as a comfortable deliverance from the horrible Plagues then poured forth. And yet all this put together is as nothing, compared to those everlasting flames, wherein both Bodies and Souls shall be tormented for ever and ever. Reason and Experience both teach us, that the anguish of the

Soul must needs exceed the sufferings of the body by many degrees : for you know 'tis the Soul that gives sense unto the body ; the body without the Soul feels neither lancing nor burning, If then the Soul be the fountain of sense, and is so powerful as to infuse into a stupid dead lump of earth such smart and nimble feeling, you cannot but conclude, that the original sense of the Soul is capable of feeling far greater torment than the body. We see daily Men in Duels tormented with anger and revenge in their Soul, throw their bodies upon the point of their hated Enemies sword, and receive deadly wounds one after another without any smaying, as if they felt them not, the greater torment of the mind making that of the body not sensible, nor Death considerable, but continue their fury to the last gasp. All which plainly shews the anguish of the Soul far exceeds any pain of the body. Beloved, no man can express, no nor fully conceive that horroure and raging madness of a Soul in Hell, considering how that instead of that excessive and everlasting pain, she might have enjoyed the everlasting glory of Heaven, and the incomprehensible felicity the Saints possess in contemplation of God's infinite goodness and love to Man : and then to remember how this
endless

endless felicity was cast away, and endless torment incurred for the enjoyment of most silly momentary joys, and base bestial delights. This is that torment of torments, that never dying Worm of Conscience, which eternally gnaws and feeds upon the soul. What man with sensible ears, eyes, and heart, hearing, or reading, and considering these things, with a lively apprehension of that Supream Judge of quick and dead coming in the Clouds with all the Host of Heaven, and carrying in one hand that glittering two-edged Sword which wounds to eternal death; and in the other that just poising Ballance, wherein shall be exactly weighed not only the grievous sins of Murther, Adultery, Perjury, &c. but every idle word, and every idle thought, which alone will make up a Mountain of Sands to weigh us down to the pit of darkness, besides a vast number of foul and heavy Crimes to precipitate our guilty souls below the very center of Hell, into some unknown gulf, as bottomless as our sins are numberless: What man, I say, not wholly petrified and become a very Statue, but having a sensible heart in some measure to comprehend the terrour of this severe Judgment-day, but will humble himself in Sackcloth and Ashes?

Ashes? Yea, Beloved, had we but a lively full apprehension of it, our very heart would be shivered into dust and ashes.

But yet our Humiliation must not end here in this servile slavish fear, we must proceed on farther. For though the fear of the Lord be the beginning of Wisdom, yet love is the consummation of wisdom. *The Devils believe and tremble*, but Christians must believe and love. *Thou shalt love the Lord thy God with all thy heart, with all thy soul. Love is the fulfilling of the Law.* And certainly there cannot be any man so extream Ill-natur'd, but if he firmly believe what Christ hath done for him, must needs love him; 'tis impossible it should be otherwise. What man guilty of Treason, Condemned to be hang'd, drawn, and quarter'd, and going to Execution, should see the Kings only Son run after him with a Pardon from his Father, the Son having undertaken to suffer that cruel death for the condemned person, that so satisfaction might be made to Justice for the Treason committed: Is it possible this condemned person should not love this wonderful loving Prince? No, 'tis not possible; yea, so love him as to refuse the Pardon, and rather chuse to die himself, than suffer so noble, so innocent, and so loving

a hearted Prince to die for his Crime. And yet, beloved, this is much short of our case, for this is but one mans dying for another, both by nature of equal condition. But we have the All-glorious Son of the Almighty God dying for us sinful Worms of the Earth; yea, and he knew full well when he suffered that shameful cruel Death for us, how shamefully and cruelly we would requite this his infinite Love, by doing many sinful things as hateful to him as death, and so, as much as in us lies, *Crucifie the Lord of glory afresh, and put him to an open shame.* And do we now believe all this to be a real truth, and yet go on day by day to do these sinful deeds, so hateful to him that hath shewed such infinite love to us? Beloved, let us not delude ourselves; 'tis impossible any man should be so barbarously ungrateful as to believe this, and do thus: Wherefore, most assuredly we do not believe it: And why do we not believe it? Was there ever any truth so miraculously attested; so convincingly proved by thousands of Witnesses, both Christians and Jews? Christians with love, dying for the truth of it; and Jews with hatred, to this very day relating the fact. Why then do we not believe it? No other imaginable reason can be given, but that the
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infinite greatness of such love, as God to dye for sinful worms, exceeds our belief; had God done less for us, we should have believed him sooner, and served him better. O the baseness of our corrupt hard-hearted Nature, the more God doth for us, the less we do for him! who can sufficiently bewail this our miserable condition? Such we are all by nature, though, blessed be God, many by his grace are corrected and converted into a better state; their hearts being purified by Faith, and sanctified by Love, humble themselves at our blessed Saviours Feet, and there bitterly bewail their manifold transgressions, and with all fervency of spirit, praise & glorifie his infinite love & mercy. This is true Christian Humiliation and Repentance, when out of a due sense of Christs infinite love to us, we heartily lament our sinful ingratitude towards such a gracious Saviour, who laid down his life a Ransom for us. The fear of Gods Judgments is good at first to strike us down to the Earth, and make us enter into a serious consideration of our sinful ways, and what we have justly deserved, the everlasting flames of Hell: But then to consider, notwithstanding all our undutiful behaviour, the infinite love & mercy of God, to lay on his beloved Son

Son the Iniquities of us all, that by his sufferings, he might spare us, and by his death restore us to everlasting life: What heart can then chuse but melt into loving penitential tears! *Humble thus your selves under the mighty hand of God, and he will be sure to exalt you in due time.*

All of you, as I suppose, have learnt from Scripture, that when Man was Created in the state of Innocency, God placed him in a Paradise of delight, void of misery or trouble: Man never felt nor knew what misery was till he had sinned. By Sin came death and all evil into the world: But though all evil in general came by sin, yet it doth not therefore follow, that every particular evil happens unto men for some particular sin of theirs. The Gospel tells us, *Job. ix. 2. of a man born blind, yet not by reason of any sin of his or his Fathers, but that the works of God might be made manifest*, as our Saviour there declares: And many sore calamities fell on righteous *Job* for his trial. And so the holy *Apostles*, with divers other Saints and Martyrs, suffered great afflictions, not for their sins, but for Gods glory and the promotion of the Gospel. But I never yet could learn from any History, sacred or human, that any general

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Calamity ever fell on any Nation without National sins. If you ask me why particular men suffer affliction without notorious sins, more than whole Nations : great reason may be given for it. There is no Nation under Heaven so generally vertuous and endued with Grace as to make advantage by afflictions, that is, by patient suffering to acquire an ample reward : but some for want of Christian courage will be cast down ; others by impatiency much exasperated ; others for want of Faith grow doubtful of God's providence, and say, *They have cleansed their heart in vain, and washed their hands in innocency.* But those particular favourites, whom God hath fitted with special graces for the day of trial, Calamities are as burnishers to such, they fetch off all their rust and make their vertues shine more glorious in this world, and will be more amply rewarded in the next.

This being so, let us now consider the state of this Nation. We have seen many great calamities befall us within fifteen years last past. The first was a Plague so great as never was known in this land before. The next a greater Fire than this Nation, or, I believe, any Nation in the world ever saw : and besides
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that dreadful Fire of *London*, many other lamentable Fires since in several parts. Not long after this a bloody War with the *Dutch*; in in which this Nation received a more shameful dishonour than ever. A few *Dutch Ships*, with a handful of men in them, to sail up the Royal Channel of *Thames*, and so near to the Imperial Court and Metropolitan City burn or carry away many of our principal Ships. And truly I conceive the honour of a Nation should be more considered than the Wealth of it. Men of honour had rather lose both estate and life than their reputation. And therefore I think that shameful affront ought to be numbered amongst our great calamities.

Now, Beloved, as our calamities have been more and greater than ever in so short a time, so doubtless our sins are more and greater than ever, according to what I said before, That National calamities never come but for National sins. And 'tis too apparently true in this our sinful Land, where Pride and Luxury with all the consequent vices are grown to a vast height of excess. And which is worst of all, we are come to that desperate condition which the *Israelites* were at just before the total devastation of their Country, when *Jerusalem* was

taken by *Nebuchadnezzar*; the *Jewish King Zedechiab* having his eyes put out, he and all his Nobles, Priests and People were bound in fetters and carried away captives into *Babylon*, and all the land laid wast. And what was it that brought this universal desolation on the *Israelites*? *Jeremiah* the Prophet tells us, *Chap. vi. 15.* and again repeats it, *Chap. vii. 12.* as a grief that lay very heavy on his heart. *Were they, saith he, ashamed when they committed abominations? Nay, they were not ashamed, neither could they blush.* This is the most desperate condition of a sinful people, when their heart and forehead both are hardned as brass, not at all to blush and be ashamed, when you tell them of their abominations: nay, they will tell you themselves, as it is *Isa. iii. 9.* *They declare their sin as Sodom, they hide it not.* And this is our deplorable condition: Men are not at all ashamed to profess their *Atheism*, to declare their Fornication and Adultery, and own their Queans as much as their Wives, as it were in defiance of God's holy Commandment. *And shall I not visit for these things, saith the Lord? Jer. v. 9.* A most dreadful threat coming from the mouth of Almighty God, whose breath is a consuming fire. But perchance some will ask, why

why should we expect God's anger should break forth against us more than other Nations? Are not their sins as great as ours? I answer this with another Question; Do not all Fathers, all Masters resent more the offences of such a Son, such a Servant, to whom they have shewed far more kindness than to others? No doubt of it. I pray you then tell me what favour, what blessing is it from Heaven or Earth which this Nation doth not by God's mercy enjoy? As for Spirituals, God's holy Word is daily read and preached unto us; His service of Prayers several times a day celebrated; his holy Sacraments duly and frequently administered; his Ministers as often instructing and exhorting us. And then for Temporals, what fruitful seasons have we for many years enjoyed, so that abundance is a burthen to many; want not known to any that will use moderate labour to acquire necessities. Nor are we less abounding with forein than domestick Commodities: and all this plenty hath been enjoyed with peace, whilst all our Neighbours have many years been embroiled and confounded with bloody Wars. Again, I pray you tell me, what Vice abounds in any Nation, that this Nation is not as desperately infected with. Nay,

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I can truly affirm, that no Nation where the Gospel is publickly read and taught in sincerity, doth so abound and declare their abominations as *England* doth. I grant, in *Italy* and *France* they do (yet not among the Protestants there) but in no other Nation in the World, whether Protestant or Papist. Lastly, Then tell me, Why should not we expect the same bloody Rod should be laid on our loins which other Nations have already felt? How visibly and near did God in his infinite mercy, by way of warning, hold it forth to us in his late discovering that hellish Plot of our blood-thirsting Enemies, the *Popish Priests*, who had contrived to murder not only our Bodies, but our Souls also, by taking from us the light of the Gospel, which is the life of our Souls, and to cast us into the Dungeon of Popish darkness? But that Plot (say you) being now discovered, the King and Parliament will take such a course with them, as they shall never be able more to hurt us. Is there any man so simple as to think this? Hath God no other avenging Arrows in his Quiver than this which now seems to be broken? Or, hath he no other Workmen to make him Arrows and Darts than Papists? When ever God pleases to wound a Nation, he never
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never wants instruments, the world is too full of such evil workers. But truly there needs no more than the Popish Priests, whom though you Banish the whole Land, you may be sure they will not sit idle abroad, but night and day labour to make assisting Parties in *Italy*, *Spain*, and *France*: We find they all have contributed Mony to carry on that devillish work; and doubtless they will go on to contribute both Money and Men also, as occasion shall serve; they will not easily sit down and suffer themselves to be baffled in this design they thought themselves so sure off. The *Pope* and his *Emissaries* will never rest, but strive with all imaginable endeavour to regain *England*, once the prime flower of his triple Crown. But put the case we were encompassed with walls of brass as high as Heaven, and secured from all the Papists in the world, what then? Have we not divisions and factions, too many amongst our selves, to execute Gods avenging wrath one on another? God setting *Aegyptian* against *Aegyptian*, Brother against Brother, Father against Son, Son against Father, till we are utterly consumed. And were there but one man left in the world, God can cause Worms and Lice to come out of his own Bowels to devour.

your him. *Humble then your selves under the mighty hand of God*: 'Tis his hand only that can deliver us. *Except the Lord keep the City, the Watchman waketh but in vain*; and therefore cursed be the man that maketh flesh his arm. If this present discovery work so happily upon us, as to move us out of love and gratitude to God, to humble our hearts in sincere repentance and amendment of life, it will be a wonderful Blessing indeed. But if as little amendment follow this very great Blessing as the several past judgments, I fear this may prove, as in dying persons, a seeming recovery of Gods favour before our final destruction by his fury. Really, Beloved, I look on this seeming great blessing with a very doubtful heart, divided betwixt hope and fear. The great sins of this Land make me fear we are no way fit for blessings, but according to St. *Austins* rule mentioned before, rather fit for scourges, as this may prove, and increase the Judgment, if no amendment follow. Wherefore again and again I beseech you in Christs stead, *Humble your selves under the mighty hand of God*, as Nineveh did. We cannot have a better pattern for our Humiliation, seeing they sped so happily by it. See *Jonah* iii. 6. &c. You see Beloved, here was entire
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Humiliation, both outward and inward? Outward, they laid aside their Robes of state and splendor; *they fasted, and mourned, and cried mightily to God.* And so it ought to be when God visits a Nation, as I shewed you out of *Isa.* xxii. 12. When God calls to fasting and mourning, Sackcloth and Ashes; then mirth and jollity, feasting and sporting, rich and gay cloathing, which at other times were tolerable, are then very sinful, a sin never to be forgiven, saith *Isay* there. Beloved, I pray you mark it well; 'tis no such slight matter as many make of it, for mirth at such a time is to make a mock at Gods call to Mourning, and as it were to out-face him, a sin not to be forgiven. And now I pray you tell me, have we imitated *Nineveh* in such outward Humiliation, or have we done any thing like it? Who have laid aside their splendid Garments and gay Cloathing? Nay, have they not bought new ones? new Laces? new Ribbands? which might very well have been spared in times of mirth, and now much fitter employed in buying something to cloath the Naked. Whose body is macerated and abated one hairs breadth? Nay, who hath spared one joynt of meat from his Table and sent it to feed the Hungry? Whose

Countenance is dejected? Whose Mirth abated? Whose Laughter stopped? What one outward sign of Humiliation doth appear? I grant in our own particular Humiliations, *We are not to put on a sad Countenance as the Hypocrites do*, but not to do it on publick Humiliations, when God calls to Sackcloth and Mourning, is as the dissolute Mad-brain'd do, who *fear not God, nor regard Man*. Were your Father and Mother very sick, and in great danger, would you flant it and frolick it about, sing and dance? And when the Father of our Country, the Kings sacred Majesty, the holy Church our Mother, our Laws and Liberty are all in apparent danger; will you then do such wild foolish sinful things? Consider better what God by his Holy word requires at this time, and be not stiff-necked, but *humble your selves under Gods mighty hand*. Who doubts but the inward humiliation of the heart, repentance of sin, and amendment of life is the principal part, and that which I chiefly aim at; for without this all the rest is mere Hypocrisie. But, as our Saviour saith, *This ought you to have done, and not to leave the other undone*. For those outward parts of Humiliation are very much conducing to Repentance, as it is, *Eccles. vii. 3*. By the
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sadness of the Countenance the heart is made better. Contrariwise, A merry heart maketh a chearful Countenance, Prov. xv. 13. The great sympathy between our Soul and Body, makes the one part still partake with the other. I pray you observe how the *Ninevites* humbled their very Cattel by fasting, as well as themselves: and why? *St. Gregory* answers, That the bleatings of the sheep and lowings of the Cattel, with such other doleful notes, might move the hearts of Men to sadness, which is a great preparative to Repentance: for then 'tis but converting that Passion to the right Object and the work is done. Wherefore I earnestly recommend unto you the use of all outward Motives; and all little enough to bring us to that true compunction of Heart which our sins deserve. And 'tis a great evidence our hearts are not truly sorrowful, that we are so averse to this outward Humiliation: for that Man or Woman that is deeply affected with grief for the loss of their Beloved, cannot easily be brought to cloath, or eat necessities; and Mirth and Laughter are madness to such. Were then our hearts truly sorrowful both for our own sins, and the sins of the Land, our countenance would not be so jolly, nor our cloth-

ing so gay, nor our diet so luxurious. We are all to blame, God forgive us. Let us then every one humbly and fervently undertake this blessed Work of Reformation : the best of us all need it.

But perchance there may be many well disposed to Reformation, yet much discouraged by those more exorbitant Sinners, of whom there is little or no hope; and you fear lest their crying sins may outcry your penitent tears, and bring down some heavy judgment on the Land; wherein you shall be sharers however you demean your selves. I desire these despairing Creatures, first, to remember God's most merciful condescension to *Abraham* supplicating for wicked *Sodom*, who moved the infinite clemency of God to promise to spare that sinful City, if he found but ten Righteous persons in it : Let your Repentance add ten more and make them twenty, and then you will have a better foundation of hope. Secondly, There is hope that your Repentance may draw on theirs. As *evil communication corrupt good manners* : so good will correct evil manners. Your Vertue will set off their iniquity so foul as will make the less brazen-faced ashamed of their ways and turn to the Lord. Besides, Your humble

humble fervent **Prayers** may move the mercy of God to give some of those greater Sinners Repentance, who pray not for themselves. And thus the number of wicked ones daily decreasing, may come to be so small, as God may be moved to root out those few wicked, and spare the Land. The Husbandman finding but a few Thistles and Briars in his Meadow, stocks them up; but if they much overspread the ground, he plows it up all. **Thirdly**, Put the case the worst that may be, That God hath decreed the destruction of this Land, yet by your humiliation you may escape the Calamity, as in *Ezek. ix. 4, 5, 6.* And the Lord said unto him, Go through the midst of the City, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof. And to the other he said in mine hearing; Go ye after him through the City, and smite: let not your eye spare, neither have ye pity. Slay utterly old and young, both Maids and little Children, and Women, but come not near any man upon whom is the mark. What Heavenly comfort is here for all you that now humble yourselves, and cry both for your own sins, and all the abominations that are done in the Land; the Angel of God shall set a mark on
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your foreheads to preserve you from the evil. O beloved, we have a most gracious God who never fails to reward those that seek him diligently, as I formerly shewed you: your tears shall be put into his sacred bottle; not one shall fall in vain to the ground, but shall be converted into Pearls to be set in a Crown of immortal Glory, which our blessed Saviour Christ hath purchased for us by his precious blood; To whom with the Father, &c.

FINIS.
